



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

dent who desires a comprehensive library upon Egypt, which makes accessible to him the life, culture and chief historical facts of this wonderful people, will find it all in this one book. Still it must be borne in mind that Erman's book does not pretend to be a history of Egypt. For an adequate treatment of the history, as such, in English, we are alas still waiting¹; the reader of German possesses the admirable history of Meyer. In this day of numerous and, for the most part, worthless books upon Egypt, the reader may be glad to know, that at last a reliable and comprehensive work upon the subject is obtainable.

J. H. B.

The Book of Daniel—Expositor's Bible. By F. W. FARRAR, D.D., F.R.S., late Fellow of Trinity College, Cambridge, Archdeacon of Westminster. New York : A. C. Armstrong & Son ; Chicago : American Baptist Publishing Society. 1895. Pages xii. + 334. Price \$1.50.

Since the days of Porphyry (233–303 A.D.), called by Augustine "the most learned of philosophers, but the most bitter enemy of Christianity," the genuineness and authenticity of Daniel have been challenged. The dawn of modern biblical criticism has injected new life into the old challenge, and we are today reaping abundant fruits of that enemy's sowing. But our enemy is often our best friend even in criticism. He finds the joints in our harness which must be closer drawn. He pierces our cruiser if not steeled with the latest and best armor. He drives us at last into a fortress which we *can* hold. This book of Daniel has been peculiarly vulnerable. Its uniqueness in language, style, thought and historical references have themselves challenged investigation. The search-lights of theory and criticism are turned on it with all their power. And the prism of induction has differentiated its component elements, while the animal imagery of its visions has given innocent employment to the curious and the fanciful.

Dr. Farrar has given us the last published study and exposition of this book. His work is divided in three parts, (1) introduction, covering 119 pages, (2) commentary on the historic section, 110 pages, (3) the prophetic section of the book, 106 pages. He lays his foundation and rears the frame of his structure in the introduction. He states his position at the outset, that the Book of Daniel, in its present form, first saw the light in the days of Antiochus Epiphanes (p. 1); "it is perhaps possible to fix the exact year and month in which the book saw the light—namely, about January B.C. 164." "Its six magnificent opening chapters were never meant to be regarded in any other light than that of moral and religious *Haggadoth*" (p. 2). The next six chapters "as in the Book of Enoch (xc. 15, 16) contain history written under the form of prophecy" (p. 71). The allusions in the book itself, in non-biblical sources and in the Talmud would not "suffice to prove Daniel's *historical* existence" (p. 8). In the Old Testament only one writer, Ezekiel, refers to Daniel. His allusions and his silences give reason for surprise (p. 8). It is entirely possible that Daniel was a real person (p. 37). The linguistic evi-

¹The history of Petrie is still incomplete.

dence: late Hebrew, West-Aramaic, Persian and Greek words are overwhelmingly against the genuineness of the Book of Daniel (pp. 113, 114). The unity of the book (p. 24), not questioned before the dawn of criticism, is now conceded by most critics." "If the prophetic section (chaps. 7-12) is mainly devoted to Antiochus Epiphanes, the historic section seems to have an allusive bearing on his impious madness" (p. 26). "It may be said in general that the authenticity of the book is now rarely defended by any competent critic" (p. 27). In discussing the peculiarities of the historic section, the author says that those "*Haggadoth*, like the parables of Christ, convey their own lessons without depending on the necessity for accordance with historic fact" (p. 40). One is surprised and amazed at the severity of his words, dropped here and there, towards men who have, as honestly as himself, sought to find out the truth. He speaks of "the tortuous subterfuges and wild assertions to which such apologists as Hengstenberg, Keil and their followers were long compelled to have recourse" (p. 42). He finds the book full of historical errors in dates, names, numbers and allusions (pp. 113, 114). He gathers up fifteen points wherein some difficulty appears to his mind. The old evidence in favor of the genuineness of the book he decides is uncertain and inadequate (p. 88). External evidence there is none that the book existed before the second century (p. 114). Its positions, too, in the canon points out its late composition (p. 115). "It may then be said with confidence that the critical view has finally won the day" (p. 117).

The book displays prodigious industry in collection and collation of material. The author has made use of nearly all of the latest literature on the subject. In fact the names and titles of the "authorities consulted" cover four printed pages. But this vast amount of material has been neither digested nor organized. There are many evidences of haste and carelessness, such as unnecessary repetition between the introduction and the exposition, lack of condensation, and even wretchedly constructed sentences (pp. 117, 119). But above all else the method of treatment is the most surprising. The author lays down his norm and bends everything toward it. He scarcely recognizes one iota of good in his opponent's side, makes no effort at all to look at things from that viewpoint, and hurls his anathemas at the defender of a conservative position. "The uncharitableness of the apologist," so oft repeated, recoils on himself and his methods.

There is an astonishing lack of judicial, scholarly fairness in stating both sides of a question, weighing the evidence, and legitimately arriving at a conclusion. Arguments *e silentio* belong to his heavy artillery, and his infantry consists largely of uniformed assertions, some harmless and some armed. The attitude of the author, supported by an overweening confidence in the security of his defenses, will do little to answer the queries of the candid, judicial, truth-loving student. Flashes and dashes of rhetoric are captivating and entrancing to bright wits, but to take hold of the thinking mind, nothing counts like clear, fair, solid argument. The book adds little to our stock of information, and nothing to the reputation of its distinguished author. PRICE.